SADLY SARCASTIC BUT TERRIBLY

TRUTHFUL. In the Fredericton Farmer of all the pa pers in Canada—there is an alleged poem, in which a bird, called a "Bunkum" makes comments ou various public men. The reader will wonder how such a truthful bird got into Tory editor's sanctum :

Then I spoke of our commission off in Washington in session,
And the noble work that Tupper had in store,
But the Buntum shook with laughter when he

saw what I was after, and the very roof and rafter rang in rapturous goesre; Tais the cruel, croaking chorus which the flying

"Booile, boodle, boodle, more!" nd of course this verse is a consequence of the other :

Maddened at this pert presumption on the part of bird whose gumption
In such lofty flight of fancy never had been known to roar,—
known to roar,—
'thy rude reflections, cease

thy cruel interjections,
But thine inmost predilections give, I pray thee, Tellme what of Eulas Foster and the probibi-

Shrieked the Bunkum, simply, "Boodle, boodle,

A GENTLE WIFE'S VICTORY. HOW A WOMAN WON HER HUSBAND OVER TO

THE SAFE SIDE. (Revivalist Sam Jones in a sermon.)

Above all qualities in the world for a wife a spirit of gentleness. Gentleness. A gentle-spirited wife. I heard this incident ince, and it impressed me very much. Five amblers sat gambling, and the clock struck 2, and 1, and 2, and directly one of the amblers spoke up and said: "Gentlemen, on can play on if you want to, but my preous wife is at home right now watching and aiting for me to come home. I have got ne best wife in the world." "Well," said "every man thinks that." ne others, "every man thinks that."
Well," said he, "my wire knows I am out
ambling, and who I am with, I expect, but he's so good that if I was to take you four men to the house right now and ring the door-bell and she came to the door, and I was to tell her to go and cook supper for all you samblers, she'd do it in a spirit of gentleness and with a smile on her face." "We don't believe it," they exclaimed. "Well, you all ome and see."

And he took the gamblers to his house, rang the door bell, and his wife let them in immediately and her husband introduced her to all the gambiers, and said: "Wife, we've been gambling until late, and we want you to go and prepare supper for us. And wife said: "Husband, the fire is out in the stove, and cook has gone home, but if you'll all be sted and patient I will get it as soon as I and with a smile on her face, she pren," and with a smile on not two, and she red the supper, called them in, and she ited on the table with a smile on her face; d, when they had finished the meal, one of the old gamblers said: "Your husband told s before we came what you would do; but se didn't believe him, and now I want to ask ou this question: How can you be such a rife to such a husband?" And she said:
Gentlemen, I have prayed for that man for wenty years that God would save his soul, ut I have lost all hope that he will be saved. le is going to a world of torment, and I'm sing to make his life in this world as pel of Spiritism. pleasant to him as I can." The gamblers boked up and over at her husband, and said: "Sir, how can you be such a man with such a wife as that?" And the husband jumped up and said: "Gentlemen, hear me. My wife has won me to her Saviour to-night; and I have settled the question. I give myself to her God and her Christ to-night." And the incident goes on to relate that her hasband afterward commenced preaching, and that he was the preacher that won these other four gamblers to Christ.

CHRISTIAN DOLLARS.

To China and Japan to convert the heathen, missionaries are still being sent. It costs money to send these good men to the other end of the world and money to keep them when they get there. Could not both the men and the money be better employed at home? If the heathens in their bliodness are not in daner of being condemned to outer darkness at the lat day, why not leave them alone and look after the poor, the unhappy and the sorrowing of Christian lands.? Here is ample room for the labor of the missionaries. Vice and poverty abound and thousands of children are growing up in ignorance, destind to fail into the ranks of the criminal class and be a burden on society rather than useful citizens, able and willing to support themselves instead of preying on their more individual full control of the co ind trious fellows. It is a grand thing for the trious fellows. It is a grand thing for the trious fellows. It is a grand thing for this trious of the trious of the fold, and for this trious of the cities ought to be objects of greater regard than the untold multitudes in heathen lands on whose ears the regard than the trious of the character trious of the trious of trious of the trious of trious of the tri voice of the shepherds has never fatien and who are as happy as need be as they are. There is so much poverty to be relieved, so much misery to banish and so many tears to wipe away that seems less than a sin to send men and money to the heathen when both are so badly needed all around us. Are not people of our own race nearer to us than the Chinese and the Africans upon whom so many Christian dollars are

RESIGNED AS M. P. TO BECOME P. M. VIOTORIA, B.C., Dec. 22.—N. Shakespeare, M.P., has resigned his seat in the Commons to accept the Victoria Postmastership, Postmaster Wallace being superannuat d. For the vacancy Major Prior, M.P.P. for Victoria, intends contesting in the Conservative interest. Mayor Fell, who has suffered deleat twice, will also stand for a vacance of the contest o stand for a vacancy in the legislature. Several probable candidates are mentioned.



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MODERN SPIRITISM.

AN EXAMINATION INTO PANTHEISTIC AND DEISTIC PRETENSIONS. The following admirable article is one of a course of lectures on "Modern Physical Research," delivered at the University of St. Louis by Rev. James F. X. Hoeffer, S.J.:—

The remarkable feature in the revelations of the spirits is their heterogeneous and conflicting nature. Spiritists themselves warn us that whereas the spirits which communicate with us are mostly of the lower orders, and as prone to deceive as our brethern in the flesh, their revelations must be carefully sifted in order to obtain the pure grain of doctrine. Dixon, Wallace, Kardec and Zoellner, the acknowledged oracles of American, English, French and German spiritists, bave done the sifting, and given

us the Spiritist Revelation.

Beginning with Genesis, this revelation divides itself at the start into the Pantheistic

and Deistic views of the world. The father of the Pantheistic system is our own celebrated visionary, Andrew Jackson Davis, who is called the great forerunner of spiritism.*

According to this revelation there is only one being, which men cal God; all other things are only emanations or evolutions of that single rimal substance.

The seven spheres of perfection through which The seven spheres of perfection through which spirits must ascend to consumated blessed ness (which, in his hypothesis, is reabsorption into the absolute being of God), and the social Utopia of a golden age soon to come upon earth, are the other salient points of the system, thoughest the Desire revelation. Panly maintained in the Deistic revelation. Pantheistic spiritism has hitherto had a comparatively small following, at least outside of Germany, where possibly the strong spirit movement recently mangurated may turn wholly in its favor.

The Deistic revelation is summed up by Allan Kardec as follows: God created the spiritual and corporeal worlds, the former, however, being the original and normal. The spirits of ing the original and normal. The spirits of that world range through spheres of higher and still higher perfection. The highest sphere, that of angels, or pure spirits, is distinguished for its proximity to the Godhead, for great wisdom, love of good, and purity of feeling. The other classes descend lower and lower in the scale of perfection reaching down to the lowest idepths of intellectual and moral depravity; but all must in the course of ages, ascend through all must in the course of ages, ascend through the higher spheres, even unto the highest. The process of amelioration is carried out by means of incarnation; the spirits must become men, a lot which falls to some as a penance, to other

as a mission. Thus, we have the genesis of man; thus, human existence is a trial through which spirits must repeatedly pass before they reach final perfection; thus, spirits, after leaving the body n death, are for a season wandering spirits, and then become incarnate again. The union of the spirit with the human body is effected by means of the perispirit, that semi-material coil, which is the ethereal body of the ghost after death.
When the spirit has left the body all recollec-

tions of former existence revive.

Spiritland, according to the accounts of the spirits, is little more than a fauciful sublimation of earth-life. And what about God? The most knowing spirits, we are told, know no more about Him than we do; He is to them the great unknown. Christ is one of the highest anirits, who, in His incarnate state, was so purified of the grossness of matter as to be His own medium in working miracles. His declaration that He was the Son of God and Saviour of men was an hallucination. His Church was a superb invention, but only an imperfect beginning of that amelioration of mankind, of which modern spiritism is the completement and ultimate perfection. In one word, Deistic Spiritism is not an enemy of Christianity; it is Christianity itself, in its complete growth and full ripeness. Such is, in brief, Kardeck's Gos-

The word revelation, according to the force The word revelation, according to she force of its Latin composition, means the removal of a veil, and thus comes to signify the manifestation of something that was hidden. Taking the word in this wide sense, a revelation may be made by men, by spirits, or by God.

The philosophy of divine revelation is simply this: God can reveal natural or supernatural truths it as supernatural way. He can prove by

truths in a supernatural way: He can prove by divine miracles or prophecies that it is He and no other that speaks; such revelation rests on His infinite veracity, and is, therefore, in value worth the infallible word of God.

The philosophy of a revelation made by spirits, or by men, out of their own resources, and on their own responsibility, amounts to nothing more than this: they testify as witnesses, to something hidden or unknown; the value of their testimony depends on their knowedge and truthfulness as witnesses; if either be found wanting, their evidence is worthless; in a word, the revelation of spirits, or men, is worth their fallible word.

Fortunately the application of these princi-ples to the spiritist revelation is not difficult. Spirists themselves have given the most damaging account, both of the character and of the communications of the spirits; spiritists themselves have acknowledged that the communications are such a mass of contradictions as "has from the beginning resisted every attempt at organization."

According to the statements of spiritists them-selves, therefore, neither the character nor the communications of the spirits would pass muster before the poorest human tribunal of justice.

*Vids, his five volumes on "The Great Har mony."
+V. Hill Elements of Philosophy, Logic, part II., art. 7. ±Modern American Spiritualism, by Emma Hardinage.

WAS BEACONSFIELD RIGHT WREN HE SAID THE CRITICS ARE THE MEN WHO

HAVE FAILED IN LITERATURE AND ART? A contributor to Macmillan's Magazine makes this confession: I am much inclined to doubt whether the literature of my age has been much benefitted by its critics. In our father's time the critic was a more important personage, and the two great quarterly reviews did, no doubt, exercise a sort of judicial authority. People generally had more reverence authority than for what, at any rate, they People generally had more reverence for agreed to regard as authority. And before these days criticism was not held in much account. Except in rare cases, in the case of Addison, for instance, and of Johnson, men who made for themselves a position which gave effect to their words, the critic was commonly regarded as a feeble creature, who revenged himself for his own inferiority by maliciously attacking his betters. The typical critic was not Addison or Bentley, or Johnson, but Dennis, and the herd of unfortunates who strayed in Grub street to make a meal for Pope's wit. It was with the beginning of this century that criticism became a power. When men like Coleridge and Lamb. De Quincy and Hazlitt, Jeffrey and Macauley, Carlyle and Lockhart, played the critic, the world could not but listen. Far be it from me to tell you that there are not as mighty men of valor now as then; but the individual is rather lost in the crowd. In the immense mass of criticism which now hems us on every side, there must inevitably be some which, let us not say is bad, but is not quite equal to the beat, and inevitably diminishes the importance of the best. Consider again the vast increase in the number of readers. They cannot all be equally capable of distinguishing between the good and less good, and the bulk of them will naturally call that good which thimes best with their personal tastee, or suits most ac-Far be it from me to tell you that there are not best with their personal tastes, or suits most accountely the popular whim. And though there may possibly be as good material now for criticom to work with as there was in the earlier time, there is so very much more material that it is not humanly possible for it all to be equally good.

" Most can raise the flower now, For all have got the seed." A flower does not really lose its beauty by beoming common, but man pays less attention to

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known to me."
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A FIERCE BATTLE FOR LIFE.

ST. IGNACE, Mich. Dec. 22.—John Bernoit on returning to his home at Lake Nippissing found the lake partially covered with ice, but had an axe in his cance and with it chopped a channe for the hoat, making fair progress until the tool slipped from his hand into the water. It was very cold, and realizing that it meant death to stay where he was, he crawled upon the ice and tried to make his way over it to the shore.

It broke with him, however, and he was obliged to swim, but he persevered and had

come within twenty feet of the shore when his strength gave out.
His wife, who had come down to meet him boldly ventured out and succeeded in pulling him upon the ice and endeavored to drag him to the house, but was unable, and he died in the presence of the horrified woman.

AN UNHOLY MISSIONARY.

DUBLIN, Dec. 22,-United Ireland asserts that Sir Michael Morris, Lord Chief Justice of the Court of Common Pleas, Ireland, has started for Rome to assist in the conversion of the Pope to an approval of coercion.



BEWARE OF IMITATIONS. ALWAYS ASK FOR DR. PIERCE'S PELLETS, OR LITTLE SUGAR-COATED PILLS.

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Pellets over so great a variety of diseases, it
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SYMPTOMS OF CATARRH.—Dull, heavy headache, obstruction of the nasai passages, discharges failing from the head into the throat, sometimes profuse, watery, and acrid, at others, thick, tenacious, mucous, purulent, bloody and putrid; the eyes are weak, watery, and inflamed; there is ringing in the ears, deafness, hacking or coughing to clear the throat, expectoration of offensive matter, together with scabs from ulcers; the voice is changed and has a masal twang; the breath is offensive; smell and taste are impaired; there is a sussation of dizziness, with mental depression, a hacking cough and general debility. Only a few of the above-named symptoms are likely to be present in any one case. Thousands of cases annually, without manifesting hill of the above symptoms, result in consumption, and end in the grave. No disease is to common, more deceptive and dangerous, or less understood by physicians. By its mild, soothing, and bealing properties, Dr. Sage's Catarrh Remedy cures the worst cases of Catarrh, "cold in the head," Coryza, and Catarrhal Headache.

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"Untold Agony from Catarrh."

Prof. W. HAISNER, the fumous mesmerist, of Ithaca, N. Y., writes: "Some ten years ago I suffered untold going from chronic masal catarrh. My famil's physician gave me up as such a bad one, that every day, towards sunset, my voice would become so hoarse I could barely speak above a whisper. In the morning my coughing and clearing of my throat would almost strangle me. By the use of Dr. Sago's Catarrh Remedy, in three months, I was a well man, and the cure has been permanent."

"Constantly Hawking and Spitting." "Constantly Hawking and Spitting."
THOMAS J. RUSHING, ESQ., 2002 Pine Street,
St. Louis, Mo., writes: "I was a great sufferer
from catarrh for three years. At times I could
hardly breatho, and was constantly hawking
and spitting, and for the last eight months
could not breathe through the nostrils. I
thought nothing could be done for me. Luckily, I was advised to try Dr. Sage's Catarrh
Remedy, and I am now a well man. I believe
it to be the only sure remedy for catarrh now
manufactured, and one has only to give it a
fair trial to experience astounding results and
a permanent cure."

Three Bottles Cure Catarrh.

ELI ROBBINS. Runjan P. O., Columbia Co., Pa., says: "My daughter had catarrh when she was five years old, very badly. I saw Dr. Sage's Catarrh Remedy advertised, and procured a bottle for her, and soon saw that it helped her; a third bottle effected a permanent cure. She is now eighteen years old and sound and hearty."



HOW SIR JOHN LIED. WINNIPEG, Man., Dec. 23.-The caucus of

the Conservative members of the Local House lasted till midnight last night, Mr. Nor-quay resigned the leadership of the and announced that Mr. Lariviere would resign to the Lieutenant-Governor in a few days. Mr. Norquay pro-tested his innocence in the Hudson Bay land grant irregularity, and will move for an inquiry when the House meets. Both Mr. Norquay and Mr Lariviere retire in the interest of the party, as Conservative members refuse to support them any longer. Mr. Lariviere told the caucus that Sir John, Mr. Pope, Mr. Schrieber and Mr. Bradley had lied brazenly about the interview which he had with them, and he reiterated the statement that Sir John had authorized him to transfer the bonds to the contractors, as he would pass an order in council transferring the bonds to the province. Mr. Norquay promised to recommend to His Honor to call on Dr. Harrison to form a government and both he and Mr. Lariviere pledged themselves to support such government if they carried out a strong provincial rights policy and went right on with the Red River Valley railway. Mr. Harrison, was selected leader. He has sixteen followers, and could carry on a government with the casting vote of the Speaker, if Mr. Brown and Mr. Leacock, who did not attend the caucus were against him. Mr. Leacock will support Mr. Harrison and the Government will carry Assiniboia, for the election in which the writ has been issued for the tenth of January. The house is called to meet on January twelfth.

THE GRANGE FAVORS RECIPROCITY. TORONTO, Ont., Dec. 22.-Dominion Grange unanimously adopted the following clause in the report of the Committee on legislation :-That, in the opinion of this grouge, the removal of all restrictive and protective regula-tions between Canada and the United States would be for the public good and in the best interests of the people; and this grange requests its members to use their influence in support of a measure on a fair basis for free interchange of commodities between the two countries.

THE POPE, THE CZAR AND HUMBERT. ROME, Dec. 22.—It is now stated that the Czar has decided to send an address to the Pope on the occasion of his Jubilee, but will present him with no gift. King Humbert will make no present to the Pope, and has ordered the members of his family to refrain from sending

A MAN OF A THOD, USAN

A Consumptive Cured.

A Consumptive Cured.

When death was hourly expected, all remedies having failed, and Dr. H. James was experimenting with the present of Dr. Sago's Catarrh which they cannot cure.

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Montreal, 3rd, December, 1887. 20-4

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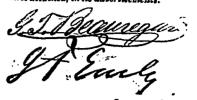
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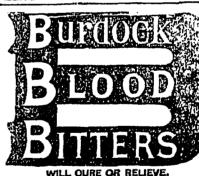
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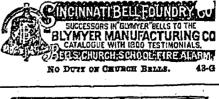


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